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entirely left to the mother and in some cases developing a communistic relation among the members of a tribe (Andaman Islanders); (5), jealousy, leading to the appropriation of the weaker sex exclusively by the stronger males causing the punishment of adultery; unappropriated females still remained common property, (primitive prostitution). With respect to the procuring of the wife—she is at first taken prisoner in war and like other booty distributed in the division of the spoils. As such she is a slave simply. In case friendly relations exist between tribes the wife may be secured by purchase. (Curiously enough in some places a mock battle often constitutes the wedding ceremony as a reminder of an ancient method.) The law of supply and demand now rules, and if wives are much desired they bring a corresponding price to the father fortunate in a large family of girls; the reverse conditions gave rise to the dowry. The following work, though more special, treats of the evolution of love among men and animals and may be inserted here.

Romantic Love and Personal Beauty. FINCK. London, 1887. pp. 560.

The main thesis is that beauty in the offspring is dependent upon the development and free sway of romantic love. By romantic love is meant the love treated of by poets, the impulsive play of the emotional nature. This love is a modern development according to Finck; and in the main he is right; it is the evolution of the esthetic nature of man as seen also in the development of music. But this position should not be held in too strict a sense. The same love undoubtedly beat in the heart of Jacob, when he toiled fourteen years for Rachel, although he may not have composed poems or manifested other extravagancies of modern love, which are in a great measure due to an over excitable nervous system. The great majority of successful marriages are probably not preceded by the extreme manifestations of romantic love, but by those more quiet bonds of friendship that join hands with reason and sense, and which are older than history. Beauty which is an index of health is dependent on the free play of those psychic forces that impel to reproduction, universally operative, manifested even down to the protozoa. It is the restraint of these forces by scheming parents who make marriage a pecuniary speculation that unites natures more or less sterile with each other; or that, if fertile, produce second rate offspring. This work is evidently written for the people. A spirit of levity, however, detracts from its dignity, and its facts are culled from various authorities and are not always handled with scientific acumen.

Anthropologisch-kulturhistorische Studien der Geschlechtsverhältnisse des Menschen. MANTEGAZZA. Jena, 1886, pp. 380. Translated from the Italian.

The author has travelled extensively and, together with collections from other authors, presents his observations in a most clear and fascinating manner; the work is undoubtedly the best that has appeared from his pen, and it deserves an English dress. The first chapter of the seventeen is devoted to a description of the rites with which savage people celebrate the establishment of puberty. In all the anthropological relations, the Australians hold the most important position; their highest development being on a level with the lowest seen in other races; and at the same time their various tribes present all the links of the different stages of development, from the most primitive and purely animal stage upward. The Malays and negroes come next in order, the American aborigines and the Turanians next, and then we begin with the Hindoos and travel westward with the tidal waves of Caucasian civilization. The ceremonies of the puberty-declaration constitute, with the Australians, a sort of an initiation, secretly conducted (the